

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Whenever we are tempted to think contemptuously of the flesh, or even to talk of it as a hindrance, let us remember what a wonderful teacher and tabernacle it has been. How could Evolution have worked its wonders without the help of graded animal bodies, and tools to match?

Let us observe with joy and hope, however, how swift the spirit is to take up its heritage and know its own, and find the spiritual within the material. Very thoughtful is that saying by Evelyn H. Walker:—

The material universe is inert and useless until called into activity and life by the force which we name spiritual. But the spiritual power, however dependent it may be, very early begins to reach out for a life peculiarly its own. When the babe has discovered that the mother's cuddling means something more than warmth, it has started on that long journey which in the poorest life reaches some heights of unselfishness and devotion, forgets the poor claims of its sordid material existence, and reaches out after eternal verities.

We have received from the publisher (G. H. Ellis, Boston, U.S.), a copy of Dr. Minot J. Savage's latest volume of Sermons, fitly entitled 'Religion for to-day.' They are but slightly militant, and, in the old sense, can hardly be called doctrinal or controversial; but, notwithstanding, they are very searching, rational, outspoken, and, above all, right up to date, and, if anything, ahead even of that. The style is strong and simple; and the sermons are positively flooded with bright thinking.

We are duly grateful to the Rev. H. T. Sortwell, of Eastbourne, for his very strong confirmation of our testimony concerning the Spirit world. So far as we know, he is not friendly to the Spiritualist Alliance, but no one has given us a stronger justification. In a sermon lately preached—and a very brilliant sermon, too, in its way—we find this:—

I know that the spirit world is all too little thought of, and the world that we can see is, to us, ten thousand times more real than the world which we cannot see; though, in my heart of hearts, I believe that there is a spirit world, not thousands of miles away, but all around us, and as real as the world of men and women which we see. We pass in and out among spirits, good and bad. They are round about us on every hand. But that foaming sea spoke to me, not of the gentle ministry of the unfallen angels, but of the awful damning ministry of Satan and his followers.

The reference to the 'foaming sea' turned upon a highly picturesque description of a storm he had witnessed; and it was perhaps natural that he should associate that with stormful and injurious rather than with peaceful and helpful beings: but why this ceaseless reflection upon the good

God, that He allows only the evil and malignant to approach us? What an insult to 'Our Father'!

But this good man has an enormous belief in Satan, as a sharer of the Empire of the Universe with God. We haven't: and, moreover, we don't like this constant worrying about him. It may depress and do much harm, and attract the very influences that are feared.

Spiritualists cannot have too much animation, hopefulness, zeal. They cannot be too eager for the open road, too ready to turn their faces to the inspiring and winsome future. A hesitating Spiritualist is an anomaly; a chilly Spiritualist is a contradiction; an unhopeful Spiritualist is a discredit; an unprogressive Spiritualist is impossible. Whether Spiritualism is a Religion or not, it is a Salvation; or, if it is not, that is only because there is failure somewhere on the part of its receiver. What a happy, alert, and onward-marching host we should be, if we could rise 'to the height of this great argument'!

J. T. Sunderland, a zealous evangelist in the truest sense of that misused word, is hardly a Spiritualist, but he lately sang for us what might well be adopted as our own special marching song. Here it is:—

Grows the everlasting Bible
God hath never sealed:
Right and Justice shine forever;
Truth is still revealed.

Wide to all the winds of heaven
Be our flag unfurled;—
Truth is God's Eternal Gospel,
Truth shall free the world.

Man, the child of Love Eternal,
Stands with forehead bare,
Sees the shining heights above him,
Lifts up hands of prayer.

Wide to all the winds of heaven
Be our flag unfurled;—
Prayer is God's Eternal Gospel,
Prayer shall lift the world.

Heaven's gate is shut to him who,
Selfish, comes alone.
Save a soul with loving service;—
That shall save thine own.

Wide to all the winds of heaven
Be our flag unfurled;—
Love is God's Eternal Gospel,
Love shall save the world.

An extremely fruitful remark lately reached us in a letter from an old friend to our 'cause.' It is on the subject of Inspiration:—

Have we not somewhat muddled the subject of inspired writing by attaching the name exclusively to the Bible? Is not there a clear distinction to be observed between the *reality* and the *truth* of Revelation? I hold the first to apply to *any* communication from an extramundane source, whatever its nature. The *truth* must be judged by the recipient.

We entirely agree. It is very unfortunate that the word 'inspiration' was ever captured by Bibliolaters. Inspira-

tion by demon powers is as real as inspiration by divine powers. The word simply means *breathing into*; and it does not at all necessarily refer to sanctity, authority, or truth.

To our friends who write concerning 'Revelation,' we suggest the following lines of thought:—If there is a God, a living God, is it not highly probable that He would provide for the gradual discovery of truth and some knowledge of Himself? If so, would not this be, *must* not this be, in harmony with natural law? In that case, could it be exceptional, local, intermittent? Is not 'Inspiration,' then, the inbreathing of the universal spirit, which all receive in proportion to their receptivity? Thus understood, the working out of Inspiration is insight, and Revelation is discovery. Is it possible, then, that Revelation should cease? *Could* a living God close the gift and end the process, and yet sustain the development of Man through natural law?

'After death: The story of a summer;' by Lilian Whiting (London: Sampson Low & Co.), announced in our advertising columns, is an enchanting little book. It tells the experiences of its author after the decease of her very dear friend, the well-known American writer, Kate Field: and, beyond these experiences, it sets forth her bright and very modern thoughts concerning the whole subject of spirit communion. Miss Whiting, thoroughly well informed on Psychical subjects, thinks that the old physical manifestations were only a crude stage, and that we must advance to spirit communion through Telepathy. 'The real illumination is yet to come. But the achievement is to be on our side, by lifting ourselves to the spiritual life.' We must advance the inner selfhood, with all its fine possibilities of receptivity, until 'spirit will respond to spirit, both from the Seen and the Unseen.'

This lovely ideal is worked out, like a beautiful Sonata, and in such a way as to win the affections, to inform the judgment, and to carry the whole subject of Spiritualism into a very refined, convincing and winning region.

We lately paid an interesting visit to Professor d'Odiardi, at his modest little hospital at Notting Hill Gate (30, Silver-street). The Professor is an old student of electricity as a curative agent, and, though his hospital is small, it abounds with valuable contrivances for dealing with most of 'the ills that flesh is heir to.' He has lately been brought prominently before the public on account of his wonderful instrument for registering thought and emotion by bodily emanations, without contact with the machine; and he claims that the scientific value of this instrument has been strongly confirmed by the experiments of Dr. Luys, whose photographs of emanations are immensely important, throwing light upon, or opening doors to, many things.

Professor d'Odiardi's instrument was invented seven years ago, and was introduced by Dr. Baraduc to the Academy of Science of Paris. It seems to us to be a first-rate introduction to occult subjects, demonstrating as it does, in a way that can be brought home to the crudest mind, the existence of unseen forces. Beyond that, it is exceedingly suggestive as to the value of subtle curative agents, apart from drugs. On this score, Professor d'Odiardi says:—

All is *personal work*. No drugs are taken internally. All possible and available physical forces are employed, such as electro-gymnastics, breathing exercises in combination with the inhalation of gases, vapours, liquids, charged with electricity, the vapours of metals volatilised by electricity, nascent ozone, used for twelve years by Professor d'Odiardi in the successful treatment of consumption, ulcers, gangrene, abscesses, &c., and treatment by coloured light rays, from vacuum tubes, *i.e.*, by X-rays, a very old discovery, the only novelty being an

increase of intensity and using them to see through (supposed) opaque substances. These are used for the sanitation of the internal man, and for re-opening obstructed blood ducts to circulation and function.

What an odd thing it is that people usually get restive or even aggressive if one says anything that runs across their already formed opinion, or that threatens to alter their point of view! Did they always think and feel and see just as they do now? If not, why resist or resent the process of still further change? 'Freedom' wisely says,—

As soon as we see that the ideas that help us at one time will be outgrown by the very impetus of progressive intelligence, we will understand why it was necessary and inevitable that we should have gone through the intermediate steps. Also, we will not worry ourselves about what idea is to be the next step or how we are to get it. We will know that it will be forthcoming in time for use, just as any previous demand in the same line had brought its own supply. The very fact that we have outgrown an idea pre-supposes the fact that we have grown into a more positive one, and one that will be in perfect harmony with our highest degree of receptivity.

The following delicate and seasonable little poem has floated our way:—

Beautiful sheen of the silver sea;
Beautiful pebbles washed to me;
Beautiful eager sails outspread,
Black as the storm-cloud overhead;
Beautiful waves when the sun breaks through,
Golden dazzle and leaden hue;
Beautiful haze in the dreamy sky;
Beautiful cloudlets sailing by;
Beautiful earth and sky and sea,
Whisper your beautiful message to me!—H. H. J.

THE PARISIAN PYTHONESS.

The Paris Press has been noticing that several of the prophecies of Mlle. Couëdon have recently been realised, notably with regard to the burning of the Charity Bazaar and the two cyclones. They accuse her of foretelling nothing but misfortunes. It would be premature to say whether her predictions with regard to national events carry any weight or not; but in this respect we may notice that she has made some gloomy prognostications with regard to England, as reported in the 'Echo du Mervellieux,' of July 1st and 15th.

As to the Jubilee, the Queen must be prayed for. The (position of the) English will alter. India will be taken from them. I see war declared; their Navy destroyed, submerged. Nothing of it will remain. Victoria must be prayed for. I see that she will depart not long hence. She will be defamed. Something unsuspected will be revealed. The commodious straits (Gibraltar?) will be taken from her.

The prophetess continues to predict dire calamities to France. A dreadful war is approaching which will be precipitated by the latter's action. Three nations are armed. Russia will not help her ally. The Sultan will be deposed. A plague will appear before which doctors will flee. The guillotine will be re-erected, the clergy decimated. As to the promised King, it is the German Emperor who will advance the proofs of his genealogy. Her statements with regard to President Faure excited public opinion so much that the leading reporter of the 'Figaro' interviewed her. She stated that President Faure would visit Russia, and, while there, trouble would be fomented at home in connection with a loan, which would entail his resignation. Another President will be elected but only for a short time, when a revolution will occur. A reporter of the 'Gaulois' followed suit by interviewing another somnambule, who foretold similar disasters. If all this should turn out to be true, we are indeed approaching dark times.

DO SPIRITS SEE MATERIAL OBJECTS?—'D. W.,' of 9, Garville-road, Dublin, writes:—In a recent number of 'LIGHT' was an article headed 'Do Spirits see Material Objects?' A Quaker lady in Philadelphia who lost her two little girls and afterwards communicated with them, told me that one of them replied to this question as follows, 'We do see the objects in the room when you think of them—through your mind—not otherwise.'

THE DUALITY INHERENT IN THE HUMAN DOUBLE

AS DEMONSTRATED EXPERIMENTALLY BY M. DE ROCHAS.

The 'Lotus Bleu' of July contains an article by M. de Rochas, describing several experiments in which he was able to divide the human double into two parts.

It will be remembered that by pushing the exteriorisation of the subject's vital aura beyond the usual stages, in which it constitutes concentric zones of sensibility surrounding the body, the operator found that this aura condensed itself into the 'double.' The process assumes the following stages, when subjects are first submitted to it:—2. The zones of exteriorised sensibility condense into poles at each side of the subject, one being blue, the other red. 3. These blue and red poles assume a phantomic form. 4. They unite and constitute the human double, which traverses solid walls, &c., and rises in space, remaining united to its organism by a magnetic cord or circuit, by means of which the experiences and sensations of the double are transferred to and perceived by its embodied original, in the secondary state. These stages, which at first occur successively, occur simultaneously after repetition and training. The double is then exteriorised complete, at once.

M. de Rochas decided recently to try whether he could not cause the two contributory elements to separate, after the double had been exteriorised. After several tentative experiments, described in the above mentioned article, he effected this successfully. He found that the blue double carried the sensibility of the subject, while the red double could be manipulated without entailing any sensory reaction in the subject. When this phantom was made to re-enter the subject, leaving the blue one still without, she said that it burnt her. When, conversely, the blue double was made to re-enter its organism, leaving the red one without, the subject was not inconvenienced; but became indifferent, ceasing to express any wish or desire. M. de Rochas consequently attributes affectional feelings, desires and will, to the red double.*

The experiments were repeated on another subject in the presence of a clairvoyant, with similar results, the clairvoyant giving descriptions confirmatory of the above.

The first subject had been in very weak health for some months and became gradually worse. One side of her body lost its sensibility. Throwing her into the secondary state, M. de Rochas consulted her with regard to her illness, as Ochorowicz does in similar circumstances, and as the old magnetisers used to do, when the subjects diagnosed and prescribed for their own diseases. After passing her hand over her body several times, she said that her illness was caused mainly by trouble and privations; her blue aura had lost its normal colour, becoming lighter through anæmia; the two elements of her fluidic body had not reunited properly after being separated when exteriorised. M. de Rochas succeeded in re-establishing the normal harmony of these elements by exerting strong volitional action upon her.†

To the above, M. de Rochas adds the following unpublished account of experiments made on June 30th, in the presence of the Cheik Mohammed Abdou, Counsel at the Court of Appeal at Cairo; M. Rachid Moutran, Consul-General of Turkey in Paris; Monseigneur B., Doctor of

* These definitions imply that the blue, sensitive aura is receptive, negative, and actuates the sensory system, while the red, volitional aura is positive and actuates the dynamic, motor system, which is confirmed by the fact that the double, claimed to be auto-exteriorised by an occultist, has been seen as red by a clairvoyant, while the double of a subject, exteriorised mesmerically by a human operator at the same time, was described as blue by the same clairvoyant. The subject to whom the blue double belonged said that she was burnt when the red double of the occultist touched her's.

† The effects of illness as exhibited in the colours and distribution of the aura, as described by the subject, find confirmation in the description made by the sensitives of Dr. Luys, of the auras of neuropathic patients.

Theology; Madame de Thèbes, the celebrated chiromancist and Madame Marie Marilly, editor of the 'Quinzaines Littéraires':—

After a series of illustrations of different hypnotic states and of the successive formations of the semi-phantoms and of the united, completed phantomic double, I ordered the subject to divide the completely-constituted double into its original halves.

She did this, but only obtained the two semi-doubles, of the same character as those which precede the formation of the complete double, and from which the latter is formed. I recognised this from the fact that both of these semi-phantoms carried sensibility in equal degree.

I told her that was not what I wished. She must re-form the completed double, and then extract the interior phantom from the other which constituted its external envelope. She replied that she could do this if I assisted her by my will, which I promised to do. The phenomenon was then produced without further difficulty, and we verified that her sensibility was localised in one of these phantoms, while her appetite and affection were localised in the other. The subject stated that the latter (red) was *within* the other.

I then ordered her to make the red phantom re-enter within the blue sensitive phantom, which she effected, and then to make the reconstituted double re-enter her organism. She replied that she had a difficulty in doing this. I insisted with energy, and had to persevere for some time, and not without uneasiness, but with ultimate success. M. Moutran then stated that he had experimentally created an obstruction, acting by mental suggestion.*

I then, after an interval, exteriorised the subject's double, in the usual manner, and made it ascend in space by continuing the passes.

In proportion as her astral form ascended, she penetrated into increasingly luminous regions, where also she perceived beings who became more and more luminous. She ceased to perceive any material objects.

In the lower strata, which were obscure, the beings were mischievous larvæ, devoid of human form, and which tried to fasten themselves on to her astral form. I protected her by placing my arms around her physical body. A fluidic emanation ascended from my arms, which protected her double from the assaults of these creatures. (In the 'Lotus Bleu' account, the subject said that hideous phantoms, with horns and claws, tried to seize her body during its sleep, and also tried to seize her double, as it passed through them.)

Further up, in higher altitudes, the beings she saw had human heads, and increasingly luminous and diaphanous bodies; they are beings, she said, who had lived on this earth; she even thought she recognised one, but could not approach or enter into relation.

Still higher, the beings she saw had the form of brilliant spheroids with luminous appendages like flowing, nebulous drapery. Though they had no wings she felt they might be angels. She stated that she recognised one of these as St. Ursula, whose portrait was in the convent of the Ursulines, where she was educated. She dared not speak to these beings, feeling herself to be too inferior to them.

It is evident that these experiments must illustrate the process by which the intromission of the human double is produced by invisible, discarnate operators, in spiritualistic spontaneous experiences. They show that psychical exteriorisation implies supplementary psychical interiorisation by an operator (visible or invisible) as its pre-condition, *i.e.*, that the normal vitality of the subject has to be supplemented in order to permit of its partial exteriorisation and projection in the form of the double (or in the form of a telepathic circuit) yet leaving sufficient vitality in the subject for the life of the organism and consciousness to continue. These experiments also demonstrate that aura, psyche, magnetism, astral principle, are identical with vitality, and that vitality carries the dual functions or attributes or qualities of sensibility (feeling, emotion) and intelligence, as shown by the fact that when partially exteriorised in the form of the double it carries intelligence

* This illustrates the obstruction which may be mentally determined by antagonistic assistants in mediumistic phenomena.

and sensation, the reactions of which occur in the organism (transferred by a connecting circuit). These are but other terms for soul and spirit respectively; it follows, consequently, that soul and spirit are implicit in vitality, thus constituting a triunity.

It must further be noted that the consciousness of the subject functions in the secondary, artificially induced sleep state or subconsciousness, and that the experiences so obtained do not emerge into the normal, cerebral memory, but pertain to the secondary, subconscious memory. It follows logically that the same law must apply pre-eminently in higher transcendent states, with regard to the projection of psychic forms from thence to this plane, and that such experiences are generally abnormal to their subjects (as to human subjects) and do not emerge into their normal consciousness but constitute a secondary memory-chain.*

But these experiments also demonstrate that the subconsciousness cannot *per se* account for spiritualistic phenomena, as is inferred by some psychologists and psychical researchers, but that they imply an operator acting on and determining the sensitive; just as much the hypnotic consciousness *per se* cannot account for hypnotic phenomena apart from an operator who transfers suggestions to the subject.

These experiments also prove that that vital part of man which can detach itself temporarily from his body, carrying thinking and feeling, and enter into relation with spiritual beings during his life here, may also detach itself permanently and survive that body. It also shows that that detached or projected part of himself, is not his spirit, as is usually supposed, but is part of his spirit-soul, and consequently that the so-called spirit forms that return here and are seen by clairvoyants, are not spirits, but the doubles of spiritual-souls. Q.V.

APOSTOLIC ELECTION.

The following letter from the Rev. C. Ware, Exeter, appeared in the 'Western Times' of Saturday last:—

Can any of your readers give an explanation of the words in Acts i, 26, 'And they gave forth their lots; and the lot fell upon Matthias,' &c. What was the *modus operandi*, or the particular process involved, in this 'casting of lots'?

Spiritualists maintain that the decision in this case was given purely and simply by a spiritual communication of the kind with which they are constantly familiar; and they have good support for this hypothesis in verse 10, which says, 'that two men stood by them in white apparel, which also said,' &c. It is evident that these 'two men in white apparel' were spirits duly appointed to direct and guide these first Christian workers.

C. WARE.

LONDON SPIRITUALIST ALLIANCE.—The Treasurer gratefully acknowledges the receipt of £2 from Mrs. Pym towards the cost of fitting and furnishing the new offices.

BELIEVE !—Extract from a letter:—'Don't be depressed or anxious about the unseen. People call it "faith," or "trying to get faith" when they are anxious and excited. I don't. I call it doubt. If you truly believe in your heavenly Father and really confide in His wisdom and goodness, you will be calm.'

* This refers to the psychical forms projected here from really spiritual states, i.e., those subsequent to the second death. The forms seen in the earth's intranormal plane (called astral) are mostly the original selves who have not yet passed through the second death, and it is these that most clairvoyants see, and who form the vast majority of those who communicate through mediums, as 'Tien' says. But it is misleading to speak of that as a spiritual state. While discarnate, it is no more spiritual than the physical plane. It is an intermediate state; a nexus, or connecting link, corresponding on the ascending circuit of becoming to what the elemental, embryonic stage represents, on the descending circuit. While it is not a state of arbitrary punishment, yet the sojourn therein, pending re-constitution and birth into truly spiritual states, is purgatorial to many, entailing as it does mental immersion in their shortcomings. But *all* pass ultimately through the second death, and are re-born spiritually regenerate. The most emphatic denial must be given to the theory of conditional immortality presented by Madame de Steiger and others. It is not man who pre-natally determines the conditions of heredity and environment into which he is born here. To make him eternally responsible for the shortcomings so entailed is absurd and untenable. Nor could one unit of self-conscious being, immanent in all men, be destroyed, without entailing the obliteration of the Universal.

THE BIBLE AND THE SPIRIT WORLD.

BY THE REV. C. WARE.

Prove all things; hold fast that which is good.—1 Thess. v. 21.

From the first hour of my acquaintance with Modern Spiritualism I have never been able to understand the opposition thereto, and the inveterate antagonism, of those who profess to believe in the Bible, and in a future state of existence. Even if the Bible had said no more than the statement in Hebrews i. 14: 'Are they not all ministering spirits sent forth to minister unto the children of God?' it ought to have been sufficient to make all *religious* people give heed to the nature and import of this 'ministration'; but when we remember that it is the Spiritualism that is in the book that makes the value of the Bible—that it would not be a Bible at all apart from the Spiritualism it contains, any more than a human body would be a man apart from the soul that animates it—then this antagonistic attitude becomes all the more inexplicable.

But beyond this, we have the important fact that the very foundation of the Christian faith, and the very *raison d'être* of the Church's existence, is the belief in a spiritual world, and a future state of life and being. Then, once admitting that there is another life, a realm of existence beyond this earth state, it becomes a mere truism, a mere matter of course, that *in some way or other* its reality will be demonstrated to us; and it is remarkable how universal is the instinct that there is an *unseen world*, having intimate relation to our present state of being.

Christian apologists and orthodox theologians are never tired of asserting that the very foundation and cornerstone of Christianity is the re-appearance and repeated manifestation of Jesus of Nazareth in his own distinct individuality and identity after the death of his earthly body; and if he has 'left us an example that we should follow in his steps,' is not his example to be followed in this respect by those who, like him, have passed into the unseen world? Spiritualists indeed claim that all that we find described concerning the spiritual manifestations of Jesus during those forty days, in which he 'showed himself alive by many infallible proofs' (Acts i. 3.), have been absolutely paralleled and re-duplicated to the sight and senses of many thousands of people in all parts of the world, during these last forty-nine years. The writer of this has been present in a company of twenty people—in a good light—when a spirit, in temporarily materialised form, has stood at a table conversing pleasantly and familiarly with us; calling each of us by name to come to the table; giving each of us flowers from those lying on the table; adding a kindly word of advice as we returned to our seats; this continuing for about half-an-hour, when the 'person' who did these things disappeared from our view. There was nothing that took place during those 'forty days' in Palestine that surpassed this experience of my own.

What a clear light does Modern Spiritualism throw upon the Bible! Once recognise the influence of a spiritual world in these records and the whole thing becomes intelligible; for the influences at work in the spiritual spheres are as varied as the minds and motives of man in the body. In this respect the Bible is a genuine and faithful record of the experiences of humanity in ancient times. The Bible is a record of what men thought, and said, and did in former days; and, of course, men in former days did and said many things both wise and foolish, both good and bad, as they do to-day. But what makes the Bible conspicuous above all other books is its faithful and impartial record of man's spiritual experiences, and of the manner in which he is influenced and acted upon from the spiritual side of existence. It is this Spiritualism which gives the Bible its permanent influence over the minds of the people. The great principle of Modern Spiritualism is that the influence of the surrounding spiritual spheres is being everywhere manifested amongst men, and that the myriads of human beings who have departed from the mortal body, are everywhere making attempts—more or less successful—to establish communication with the people of earth. This is done in a variety of ways: By the movement of material objects; by controlling the hand to write; by the usual mode of speech—the spirit using the vocal organs of another, its *medium*; by the opening of the inner sight and hearing (clairvoyance and clairaudience); and by the materialisation of substantial forms so as to be seen, touched, and heard by the physical senses. There are thousands living to-day who have witnessed all these varied forms of spirit-

manifestation — the writer amongst the number. And we contend that *all* who are willing to do so may plainly see the perfect harmony between the experiences of to-day and the experiences of those whose histories are recorded in the Bible.

To prove this let us look first at some of the Scriptural instances. Take Abraham and Lot, with whom spirits frequently appeared, walked and talked, and actually took food! Who were those 'three men' who washed their feet, and dined with Abraham on roast veal and newly-baked cakes, made savoury with butter and milk? (Genesis xviii., 1-8.) Now we come to Jacob. Memorable and beautiful was that dream-vision at Bethel, when the poor lad lay upon the hard stone; 'Surely God is here and I knew it not: this is none other than the house of God, and *this* is the gate of heaven.' Dr. Watson beautifully says: 'The ladder that Jacob saw has always existed.' Let Spiritualists always remember when they hold their séances that 'this is the house of God, and the very gate of heaven'! and let their thoughts and their motives be pure accordingly. A spirit showed Jacob how to increase his flocks and over-reach his uncle (Genesis xxxi. 11). Rather a *low* kind of Spiritualism some would call that! but Spiritualism, nevertheless. One spirit appeared in so substantial a form as to wrestle with him and injure him. I have been present at a circle when a spirit threw a medium on the floor and threatened to kill him. Jacob met a host of spirits (Genesis xxxii. 7); and on his deathbed he spoke of his guardian angel that had guided and preserved him.

The life of Moses again is full of such experiences. I shall only refer to one—Exodus xxiv. 11. Moses and seventy elders went up on the Mount, and 'they saw God and did eat and drink.' What are we to understand by that? Did these men see the Infinite Creator, whose presence fills the illimitable universe, and sit down and eat and drink with Him—just as gentlemen might do at Windsor Castle with the Queen? Spiritualists can understand that this was a genuine séance, for spirits have often been known to 'eat and drink' with the company assembled.

When we come to Samuel and Saul, we are tempted to pause, so full are their biographies of the various forms of mediumistic experience. A marvellous medium was Samuel; he could hear the Voice which Eli could not; and he could trace the lost asses, and psychometrically delineate the character and motives of Saul, and clairvoyantly prognosticate his career. Saul went incognito to that celebrated Woman of Endor, but he was detected by that gifted medium and stripped of his disguise, and brought crouching and prostrate before the Power he had invoked. Very many of those time-serving people who stigmatise this noble woman as a 'witch,' would find themselves rightly humbled before such a one; for this same 'Witch of Endor' was apparently not only a gifted medium, but also a noble woman; for instead of triumphing over her prostrate enemy as she might have done, she cheered him, she comforted him; she spread a bountiful feast for him, she gave him the best she had, she killed for him her fatted calf! And mark this—that wicked man Saul became thoroughly humbled at this spirit séance, through the instrumentality of the woman against whom many are so fond of levelling their sarcastic sneers. Saul went from that séance to the spirit world—he was killed the next day—with a humbled spirit to begin his new life there. The objection is often made that spirits appear to clairvoyants as though clothed in their earthly habiliments, but did not Samuel appear as an 'old man covered with a mantle'? It was by his 'mantle' that he was recognised. In proportion to the amount of will-power it possesses, a spirit can assume the appearance it desires for the purpose of recognition.

We pass on to Elijah and Elisha, to David and Solomon, to Ezekiel and Daniel. Elisha told his servant that 'they that be with *us* are more than they that be with *them*' (2 Kings, vi. 16); and a remarkable tribute was paid to Elisha's power as a seer in 2 Kings, vi. 11, 12, when the King of Syria was perplexed because of the fact that all his secret purposes had become known. 'Which of you is the traitor?' said the King. 'No one,' was the reply, 'but Elisha the prophet telleth the King of Israel the words that thou speakest in thy bedchamber.' I myself have heard Mr. W. Towns and Miss Lottie Fowler make disclosures of private and secret matters equally marvellous with any of these. To be able to appreciate the Spiritualism of the Book of Ezekiel, one should read the Rev. John Page Hopps' little work, 'Thus Saith the Lord.' The Book of Daniel is remarkably full of all kinds of Spiritualism.

When we come to the New Testament we have literally an embarrassment of riches as regards the variety of spiritual phenomena therein recorded, particularly in those earliest records of Church history known as the 'Acts of the Apostles.' With regard to that portion of the Bible, it seems to me to be a serious thing for orthodox clergy and ministers to oppose and treat with contempt that which was the most prominent characteristic of Christianity at its inception. From the first chapter to the last of this book—the 'Acts of the Apostles'—we see the active and persistent influence of the spirit world. Where did those 'two men in white apparel' come from? (Acts i. 10) Who instructed and directed the first Christians to assemble in their séance in the upper room? What were those mysterious agencies that came upon the waiting company, filling them with strange power, and making them speak in various languages? Who were those who liberated Peter and John from prison, and commanded them to go and preach in the temple? Who was it that directed Cornelius to send for Peter (Acts x.), and what was the meaning of Peter's trance and vision, and of the Voice that said, 'Get thee down, for three men seek thee'? Who was it that arrested Saul on his murderous career? (Acts ix.) Who delivered Peter from Herod's prison; opening doors and gates, and breaking chains and bars (Acts xii.), and who was the 'Man of Macedonia' that first brought Paul to preach the gospel in Europe? (Acts vi. 9) The few instances I have mentioned are not a tithe of the manifestations of spirit presences and demonstrations of mediumistic power that are described in this book.

Of course, some people will say that such things were necessary then, but are not so now; but *we* say that *never* were such spiritual facts so much needed as in this age of science and enlightenment; when progress is being realised in every department of human life, with the exception of those which pertain to the interests of man's spiritual and immortal being. There is, moreover, the important fact that the relations between the material and spiritual spheres must always be the same, with this exception, that communication between the two worlds must necessarily be better understood, and more abundantly realised, in the nineteenth century than in the first.

In another article I hope to show that the means and methods of communication between spirits and men to-day are substantially identical with, or at least in perfect harmony with, the means, methods, and channels of spiritual communication described in the Bible.

NEW PUBLICATIONS.

- 'Volo, or the Will: What it is, How to Strengthen, and How to Use it.' By ARTHUR LOVELL. London: Nichols & Co., 23, Oxford-street, W. Price 3s. 6d.
 - 'After Her Death: The Story of a Summer.' By the Author of 'The World Beautiful,' &c. English edition. London: Sampson Low, Marston & Co., Limited. Price 3s. 6d.
 - 'Practical Astrology: Being a Simple Method of Instruction in the Science of Astrology.' By ALAN LEO. Second edition, revised. London: Office of 'Modern Astrology,' 1 and 2, Bouverie-street, Fleet-street, E.C. Price 3s. 6d.
 - 'Modern Astrology,' for August. Among the contents may be noted: 'The Esoteric Side of Astrology,' 'Horoscope of Mr. B. Barnato,' 'Method of Instruction in Practical Astrology,' &c. London: 1 and 2, Bouverie-street, Fleet-street, E.C. Price 1s.
 - 'Glimpses of Ancient Mysteries, Biblical and Classical, and of English and Parental Versions of the Bible and its Deity, in the Light of Modern Spiritualism.' By ALFRED E. GILES. Boston, U.S.A.: 'Banner of Light' Publishing Company, 9, Bosworth-street.
- We have also received: 'The Grail,' 'Ourselves,' and 'The Journal of Practical Metaphysics.'

It is a glorious thing just to be alive. But ah! how much more glorious it is when we know that the life in which we rejoice will go on and not die; that when this house of clay, beautifully and wonderfully made, shall have been taken down; when it shall have become too fragile and weather-beaten by the storms of earth to hold us any more, we shall not be cast out to perish, but shall simply move on into some better and roomier house which the Eternal Love that holds us fast has provided for us! It is sweet and good to live, but how much sweeter and better when we know that what we call death will be merely a letting go of that which we can no longer hold, a casting off of that which can no longer serve us: a going out from that which is but a prison door, and when everything that is mortal about us will be swallowed up in the more abundant life!—DAVID H. GREER.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Light,

A Journal of Psychical, Occult, and Mystical Research.

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SOME USEFUL ADMISSIONS.

'Borderland' for the current quarter is, as usual, all alert and alive. 'Julia' contributes a profoundly penetrating letter on 'The losing and the finding of the soul,'—one of the best sermons we have ever seen (barring some few sentences about 'the Jubilee'). 'J.L.S.' reports an interview with Mrs. Brenchley, who tells of spirit people she has seen in immediate contact with speakers and actors;—Mr. Hyndman, Sir Henry Irving, Ellen Terry and Wilson Barrett being named. The closing paragraph is very curious;—'In many churches she sees few, if any, spirits; at a Salvation Army meeting many; and, at a Unitarian Chapel, the building was empty, but full of spirit people. And all the times she has visited a graveyard, whether in daylight or moonlight, she has never yet seen a spirit';—all of which is excellent food for thought. Other Notes and Articles are keenly suggestive, but we must not be tempted to swerve from our intention which is to bring into prominence certain very useful admissions which ought to be pushed home.

The admissions are contained in a Paper by 'X.' on 'Psychical Research in the Victorian Era.' The Paper covers, of course, a great deal of ground, but it is by no means vague, general, or merely scrappy. The keen-minded lady, so well-known as 'X,' is nothing if not terse and pointed. The root of the matter is her passion, though we are sorry to say that an excessive prudence is her habit. In this Paper, however, there are a few strokes for freedom which are exceedingly hopeful: and we say 'freedom' because we have had to associate our friend with holding a sort of brief for the Psychical Research Society, on its anti-spiritualistic and hard testing side.

The first admission we are specially glad to see. It is, indeed, more than an 'admission,' being a great deal more like an ardent vindication of Mr. D. D. Home as a prominent medium who was never 'exposed.' 'There seems no reason, beyond the inherent improbability of the phenomena, why his good faith should be doubted for a moment.' Referring to 'the social and scientific position and importance of the witnesses to his phenomena,' 'X' says, 'One cannot for a moment conceive that such as these should have combined to lie in the wholesale manner one would have to suppose necessary did one seek to explain away the stories they tell us, nor, on the other hand, can we reasonably assume it to be all "glamour," that they were in fact hypnotised and believed themselves to have seen what really never happened. This, indeed, would be only to substitute one mystery for another not more improbable.'

Following this testimony to the character of Mr. Home, so far, at all events, as his mediumship was concerned, we have a very fair presentation of the Spiritualists' case, from the year 1855, when 'The Spiritualist Telegraph,' the first Spiritualist newspaper in England, appeared, to the notable

declarations of Canon Wilberforce at the Church Congress in 1881.

At this point, 'X' inquires 'why Spiritualism should have lost the social and intellectual status which it undoubtedly at one period attained.' We are not so sure as 'X' seems to be that this is so: but we freely admit that the Psychical Research Society has gone up stream and tapped our supply: and now many who would have gone on surely enough to the Spiritualist Alliance are drawn off at the half-way house. Some are content to stay there, but others, we know, feel hungry: and if 'X's' suggestions, presently to be noted, are carried out, they will feel the needs of famine.

The references to the Alliance are fair and friendly enough, and we ought to be grateful to 'X' for a cut from her whip, much deserved by the laggards and the cattle that 'shy.' This is what the lady says,—not being a Spiritualist herself (for which, we suppose, we must take her word, though it puzzles us):—

Spiritualists whose names are known to the public ought to have sufficient *esprit de corps* to do all in their power to preserve a high standard of evidence and of accuracy in observation, and not leave a subject for which they profess regard, in the hands of illiterate or, at the best, often emotional and incapable witnesses.

The half-dozen or so of names appended the other day to the Memorandum of Association are sufficient in themselves to illustrate that, in spite of much that one would wish otherwise, there are in the Spiritualists' Alliance persons of position and repute; and if only others of equal standing, of whom there are many, would come bravely and honestly forward to raise the standard and status of their cause, the thinking and intelligent public would soon be put in possession of what seems at present beyond hope, namely, material worthy of criticism, and statistics and observations upon which to pronounce judgment. If even those persons whose influence in the Society for Psychical Research is tending in the direction of Spiritualism would betake themselves honestly to the group to which they belong, the group which has definite views to support and is not merely one of research, it might be considerably to the advantage of both. It is always a mistake to multiply agencies, and the establishment of Spiritualist opinions should be the work of the Spiritual Society. If its methods do not meet the approval of those accustomed to something more technical, such persons would probably not be opposed if they imported money and influence for their improvement.

We can only say that we are willing. 'The Spiritualist Alliance' is open to the world on very easy terms. We invite into it Spiritualists or inquirers of all ranks, creeds, opinions; and are ready to leave each one to judge for himself what a Spiritualist is, or to decide for himself whether Spiritualism is a Religion, a Science, or a Philosophy.

Whether it is a wise thing to suggest that the Psychical Research Society should shed its Spiritualism is a matter we must leave to those whom it concerns. Our one interest is the spread of light, and, from that point of view, we should much regret it, although, as we just said, the creation of a famine elsewhere would bring into much greater prominence the value of our stores.

It is here that we come up with another admission of extreme value. We have over and over again insisted upon it that some Psychical Research tones and methods defeat their own ends;—to put it roughly, kill the bird that lays the eggs. This is now entirely admitted by as good a Psychical Researcher as 'X,' in a really remarkable passage:—

The honest Spiritualist is quite as anxious for the exposure of fraud as any other honest man, and has often been the means of unmasking the fraudulent medium. He would undoubtedly willingly consult with those more severe in criticism as to conditions and technique, and, in the interest of his cause, go as far as may be, in accepting any test of evidence which would help the more effectually to establish his hypothesis.

Moreover, it is of no use to disguise or try to explain away the fact that whatever may be the special mechanism which goes

to make a sensitive, the machinery will never work at its best under the observation of those avowedly sceptical or even critical. Eusapia Paladino may have been a fraud of the deepest dye for anything I know to the contrary, but she never had a fair chance in England. Even her cheating seems to have been badly done. The atmosphere was inimical; the poor thing was paralysed.

We have all written verses in our time, but fancy being ordered to write a sonnet in the examination-room! 'If you can write "A Sonnet on a Harebell" at all, you can do it here,' says the examiner, standing by the dusty and littered deal table; 'if you can't do it, you are here under false pretences.' And that is the way we talk to 'sensitives.'

That is admirable, and we hope every serious minded member of the Society responsible for the pitiable wastefulness and crude unfairness of the operation will take it to heart. When Eusapia Paladino left England, she went to investigators every bit as competent as the best men in the Psychical Research Society, and the results were such as to warrant the question asked at a meeting of the Society;—'In the face of these results, is it intended to re-open the Eusapia Paladino inquiry?' but that question was at once frozen to the bone.

We will simply repeat our invitation to all who desire to follow up this subject in a careful but sympathetic spirit;—Come and help us! Come and be helped!

THOUGHT - TRANSFERENCE.

The last number of the 'Annales des Sciences Psychiques' gives an account of some experiments by M. E. Goupil, the author of 'Pour et Contre,' who has already described several interesting cases of lucidity in the same review. After giving the particulars, he refers to the process as follows:—

The sensitive in question grasps the desire of the operator, in whatever language the latter may think. The transmission occurs as if by flashes. The mode of transmission may be compared to that existing between two electro-magnetic apparatuses, of which the one sensitises the other at a distance without contact or communicating wires. The thinking apparatus of the operator emits vibrations which react on the thinking apparatus of the sensitive. As there is a loss in the transmission, the idea received by the latter is reproduced less vividly than in the operator. If while giving a mental order the operator retains as a mental reservation the wish that the subject may fail, this restriction will prevent the order from being transmitted. This condition applies to all psychic phenomena, spiritualistic séances, investigations of haunted houses, &c.

It is not the subject who reads the thoughts in the operator's mind, but the latter who, by combining his will with that of the subject, establishes the harmonious relation that produces the telepathic phenomenon. If the operator is a psychic endowed with auric exteriorisation, his action will be all the more intense, the image induced more exactly, and the subject's mentality sufficiently sensitised to enable him to catch the words thought; but that is exceptional. Some people have not the necessary psycho-physical temperament and cannot transmit anything.

This presentation of thought-transference as accompanied by a process of electrical induction agrees with the views held by Professor Boirac and Dr. Moutin.

THE ORIGIN OF THE LONDON SPIRITUALIST ALLIANCE.

A correspondent calls our attention to a statement made by Miss 'X' in the current number of 'Borderland' that the Alliance was 'built on the ruins of an earlier one, founded by a very earnest investigator, the late Mr. Burns'; and asks whether this statement is in accordance with the facts. Our reply is, No! there is no truth in it whatever. The Alliance was started in 1884 by Mr. W. Stainton Moses, to take the place of an earlier society, the British National Association of Spiritualists, with which the late Mr. Burns had no connection whatever.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

PHENOMENA IN A PRIVATE CIRCLE.

REPORTED BY F. W. THURSTAN, M.A.

Since my last report our little circle have had four more meetings at which some phenomena occurred under good conditions of light.

On Saturday, July 10th, I had brought two young Indian noblemen in my charge to call on Mrs. T. We were all seated at tea round a long and heavy dining-room table, when, suddenly, at a moment when Mrs. T. happened to have drawn her chair away some distance from the edge, the table gave three vigorous tilts. Several times again this phenomenon was repeated at various points of our conversation as if an unseen presence was endorsing our remarks. Feeling there was a strong power ready to manifest itself, we all adjourned upstairs to a small study, and, after placing paper and pencil under our usual extemporised little tent on the table, and modifying the light from the window, we sat in just enough light to distinguish one another. Raps of various sorts soon manifested themselves in every direction, purporting to come from various old friends. One set of them, with a peculiar tinkle, were said to come from an old servant of the boys' father, a native Sowar, who had been the boys' riding attendant, and had recently died suddenly. I told the boys to ask questions in Hindustani—a language unknown to Mr. and Mrs. T.—and to tell the communicating spirit the code of usual signals. They asked him to rap out how long ago he had died, how many years he had been in their father's service; and the right answers were given. They also asked him of what illness he had died, naming several, the raps answering 'No' until the right one was named, when three raps were given. Asked whether he could still be of service to them, the answer was given 'No'; whether they could be of service to him, answer 'Yes'; whether he could write Urdu, answer 'Yes'; whether he could do it in direct writing on the paper on the table, answer two raps, doubtful; would he try to do it some other day? answer 'Yes.'

One of the boys was evidently a good focus for manifestations. As the light decreased, between 8 p.m. and 9 p.m., objects began to fall near him, including a pencil and coins. Impressed to feel for them in the dark on the floor his fingers immediately in every instance touched the exact spot where they lay, without any groping.

There were a penny and a florin which 'Peter' had brought as a present for him. Mr. T.'s ring was dematerialised, and fell on the floor beside him. As this boy was singing a song in Hindustani, two or three of us thought we could distinguish a voice joining in 'for a few words' here and there in Hindustani—but the manifestation was weak. Then sounds of writing inside the cloth were distinctly heard. At the conclusion, when a light was brought, the word 'Nellie' was found written on the paper which had been previously marked by one of the boys with his signature. When we had left the house, and the boy opened his purse to put the florin there, he discovered to his surprise that a halfpenny and a farthing were in it which had not been there before. He is positive he had only a penny there before, and certainly he is likely to have remembered the presence of a coin like a farthing.

On Wednesday evening, July 14th, I organised a circle in my rooms in London for a special purpose. In the early part of this year, July 14th had been fixed as a date on which 'Clare' had promised to be able to materialise a ring—previously owned by an ancestor of her's—as a present and talisman for Mrs. T. On this occasion as Mr. T. was unfortunately unable to attend, being absent in the North of England, I asked a lady friend whose presence was harmonious to Mrs. T. to help us, and I brought my two Indian boys. We sat round a small occasional table, covered as usual with the satin lampshade. Raps were soon manifested in various parts of the room, and on the foot-rails at the back of each of our chairs in turn, giving messages by the alphabet. The light was clear enough to distinguish every object in the room, and to read the time by our watches and by a distant clock. We were afraid it would have been too strong for the success of our immediate purpose. 'Nellie' came and said the ring had been brought, that it was a snake ring with blue stones for eyes, but they could not as yet materialise it. A merry little spirit, purporting to be a relative of the boys, manifested by little showers of raps, but apparently could not control them. 'Peter' rapped out: 'Sing.' As we were singing the conditions suddenly became

more powerful, as if some new presence had appeared on the scene to help. A strong perfume pervaded the air. Inside the lamp-shade hands materialised enough to touch us repeatedly as we sat placing our fingers on the edge of the table and to rap messages by hitting the table with the pencil placed inside. 'Estelle' signified her presence as well as 'Clare.' I felt impressed to hold my breath and to will intently. Suddenly one of the boys felt the ring had come under his fingers. We found it was a snake ring with blue stones for the eyes. Then sounds of the pencil writing were distinctly heard, while all our hands could be clearly seen removed away from the table. When we closed the sitting, we found written on the front page of the memorandum pad which I had inserted at the beginning of the sitting the words in pencil: 'With my love to you.—CLARE.'

The next meeting was on the evening of Wednesday, July 21st. Mr. and Mrs. T. and myself were the only sitters. As no strangers or novices were present the conditions were very harmonious, and the manifestations consequently powerful. We sat round the small table in my room with the usual lamp-shade cabinet on it. We tried a new experiment. Besides the usual pencil and paper we placed inside it some half-dozen sprigs of jasmine bloom and leaves, as an offering to our visitors if they could dematerialise them and take them away. At the end of our meeting they had all disappeared. 'Peter' was in full power. He asked leave to practise bringing presents of vegetables. He said he had some potatoes with him which he wished to drop in the room under test conditions. The light was a clear twilight dusk. We were holding hands all round away from the table. Suddenly as if from the bottom of the table-top a large potato dropped on the floor. Then when we were all examining this one with our elbows on the table and Mrs. T. holding it up to the light of the skylight above our heads, a second potato fell on the floor. Various other communicants gave messages by raps. 'Nellie' then controlled and described the front door, bell, entrance hall, furniture and other details of a house where she sees me shortly about to pay a visit with one or more of my charges, and exclaiming, 'Why this is the house that Nellie described.' She said she could see just this one point of time in the future revealed like a flash and could see no more of the house or episode than that one picture. I have made an accurate note of the details for future report. As the dusk grew darker 'Clare' began to materialise and show lights and wave them in response to questions. We could see each other clearly and I noted, while the lights were flashing on each side of Mrs. T., that I could observe that her hands were being held by Mr. T. and myself, but occasionally the lights seemed to pass into Mrs. T.'s body. 'Nellie' then said 'Clare' would show the light in a distant corner and the direct voice of 'Clare' was heard asking us to sing. As we did so, the light appeared in the far corner. 'Clare' spoke a few other words in the direct voice, but as the power was becoming faint we concluded the proceedings.

On Sunday, July 25th, we had a new rendezvous for the meeting of our party gathered from the two worlds; for on this day Mr. and Mrs. T. had come down to Eton to spend the day with myself and my Indian charges. In the evening, from 7.30 p.m. to 9 p.m., we all sat round a table in our sitting-room. There were only lace curtains and white blinds. We drew the blinds down, but the summer evening light was strong in the room all the time. After we had sat some ten minutes and sung, some merry raps in the cupboard of a chiffonier, some five feet behind Mrs. T., announced the presence of 'Toto,' who is supposed to be a little Burmese girl, who deceased in infancy and was brought by some guide to little 'Nellie,' to be her companion and *protégée*. Presently 'Toto' controlled Mrs. T. She is trying to learn English, but has not got beyond a few words. Then I sent her back to rap in the cupboard, and before I counted twenty the raps sounded there again. This influence seemed to bring the cognate one of the merry little relative of my Indian charges. This time she seemed to have the raps more in control. She answered several questions put in Hindustani, and seemed to be accompanied by some little brothers, who signified their presence by raps of their own when their names were called. Then a Syce, who had died in my service in India, announced his presence and caused a slight fanning to be noticed. By this time our moods seemed worked up to the right state and 'Peter' began to show his strong manifestations of physical power. His raps were loud and strong, and when requested, manifested themselves upon a screen in the corner of the room farthest distant from Mrs. T. A message was spelt out that he

hoped soon to bring a large marrow, because nobody could say that it had been brought unseen in a pocket. Then a strange manifestation began in the table round which we sat. This was a large, heavy oval pedestal table, covered with a thick cloth, under which we had placed a cardboard box and a hat to raise it into a tent for our paper and pencil. At first the table began upheavals. Then, as our hands rested on the table cloth, we began, all of us, to feel as if something under the cloth were pushing up against us. At the commencement it seemed like somebody's hands inside; then more like a live body, then like air ballooning the cloth up, then like repulsive electricity. The table quivered and vibrated and rose in the air, falling immediately. Then we tried the effect of all sitting with our chairs pushed a yard away from the table. The table rose and fell as before and with equal vigour. Then we all stood up keeping some three or four feet away from it. The evening light was still strong in the room. Everything could be distinguished clearly, and yet the table rose and tilted as before. Although the unseen power in the room was manifestly still in full force, we had now, to the reluctance of everyone, to hurriedly close proceedings as our guests had to catch a train.

APPENDIX.

Mr. T., to whom I have submitted the above reports, sends his endorsement and gives an account of a sitting with his wife, when a long message in direct writing from 'Clare' was obtained in good conditions of light. He writes as follows:—

I have read your description of our experiences and I find the same perfectly accurate, so far as my knowledge goes. I was not present when the ring was brought but I can testify to the fact of its being promised months ago.

I should like to add to your account another very interesting experience in 'direct writing,' which my wife and I had on Sunday evening, July 18th last, about 8 p.m. We sat alone in our small study in good light. 'Nellie,' controlling my wife, told me to get paper and pencils and put them under the table-cloth, raising it a little in the middle by a small, low stool. Having no other paper handy, I tore off the bottom of a bill and placed it as directed, my wife never touching it. I was told to hold her hands tight, and not on any account to let go. We sat about half an hour, and several controls spoke to me. I think it was to take my attention from the subject, but at times I could distinctly hear a pencil writing all the while. I never once let go my wife's hands; but as the writing was going on I could feel my wife's right hand was moving as if it were trying to write, and as if there was some connection between the medium and the operator.

At the end of the time, on removing the cloth, I found written on the same piece of paper as I had placed there the following communication, line for line:—

Every day I am with you.
Why ask for more?
Think, friend, of the hymns.
But by His spirit He to you
The secret doth reveal.
You must not ask to live
Henceforth from trials free.
Power gone.
Love to all,
CLARE.

I enclose the paper. You will notice the writing is in small, fairly regular hand, and unlike my wife's handwriting; also that the writing never deviates from the ruled lines in the least, making it impossible to suppose anybody did the writing by groping under the table cover. E.T.

Apart from the test conditions under which this writing was obtained, I think the subject matter is interesting to students of the phenomena. To me, at least, it seems to point to the semi-somnambulant state of the person communicating.

F. W. THURSTAN.

MISS MACCREADIE asks us to say that she has now returned to London, and is resuming her professional work as a clairvoyant and psychometrist. A notice of her meeting at Cavendish Rooms on Sunday evening last will be found in another column.

WHAT hinders that now, everywhere—in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you—you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?—R. W. EMERSON.

'FIXED IDEAS' IN THE SPIRIT WORLD.

The readers of 'LIGHT' are under great obligation to your contributor, 'Quæstor Vitæ' for his very able reports of the experiments being made at the present time by the French psychologists and hypnotists. Those students of man's inner nature are doing a very great service to the cause of psychical science, but the value of their work to Spiritualists is greatly enhanced by 'Quæstor Vitæ's' significant deductions from the facts evoked by them.

The article appearing in 'LIGHT' for July 17th, on 'Fixed Ideas in the Sub-Conscious Self as Entailing Automatism,' is especially instructive to me, because I find a very gratifying verification of some of the conclusions concerning the conditions in which certain spirits exist after they have passed through physical death, to which I have been led by reason of my experiences, some of which have recently been described in 'LIGHT.'

In the article referred to, we are told that 'Exceptionally strong emotions or sudden shocks or frights, in suggestible subjects (Query.—Are we not all suggestible in different ways and in varying degrees?) may penetrate into the subconscious self and leave an impression there which has been defined as a 'fixed idea,' which emerges into action when the subject is tired or weakened, when he, thereby, and to that extent, becomes an automaton.'

Such mental accidents leave a deep furrow, so to speak, in the memory, in which the wheels of the mind sometimes get clogged. Or they might be compared to a bit of dust in the works of a watch.

Very many spirits have been brought to me who seemed to be thus afflicted. The working of their minds had been stopped at some fixed idea caused by an overwhelming incident of their lives. Death by accident, or sudden death, is liable to entail this condition. Indeed, I am sometimes inclined to infer that a large majority of persons are involved in some fixed idea when they enter spirit life, from which they are usually released by spirit friends, or by some ministering spirit whose office it is to do this work. Others may have fixed ideas suggested to them for disciplinary purposes by their spiritual guardians, or this may be done as a means of holding them away from the earth-plane, to which they otherwise would be swept by the uncontrolled tendencies of their lower nature.

Fixed ideas are one of the direful consequences involved in the commission of grave offences against the laws of the higher nature. Murderers often have the scene of their crime, or some awful fantasy growing out of it, stamped upon their memory as a fixed idea, and at the same time, as 'Quæstor Vitæ' suggests, their double may be haunting the spot on earth where the act was committed. The seeress with whom I sit has described more than one such case. One man she saw seemed to be peering into the window of a little cottage at some awful sight from which he could not remove his eyes, though he was so horrified at what he saw that his eyes bulged out and his hair stood on end. The medium took on his condition and was so powerfully affected that she almost swooned. At first she could not see into the room, but when she did so she saw a corpse lying on the floor. Gradually it would rise until it stood bolt upright. This ghastly scene was unceasingly re-enacting itself before the horrified gaze of the guilty soul, and yet it was only a creation of his disordered mind. With great difficulty we withdrew the suffering creature from this hideous fixed idea, and when we had succeeded in doing so, he rushed away from us like the wind. Thus Nature vindicates herself!

Another man was held captive by the fixed idea of a railroad accident, which had probably been the cause of his separation from the body. The wreckage lay strewn all about him, and the cries and groans of the wounded resounded in his ears. 'For God's sake,' he begged us, 'tell me how to get away from this place!'

One who had been overtaken by death while at his place of business—a large retail establishment—had carried with him the scene and bustle of the place. When we addressed him he thought we were patrons. He was evidently the manager of the concern, and was so filled with his work that it was no easy matter to hold his attention.

Still another had met death while at work. He seemed to be a book-keeper or clerk of some kind, and was trying to make light of his illness for fear of losing his situation. When we informed him of the true state of affairs, he cried out, 'My God, what will become of my family?'

Many more illustrations of this important fact have been brought to us, as diverse and strange as only dreams can be.

In the light of this peculiar condition into which spirits are likely to fall, does not that wild, weird custom of our Hibernian cousins, of holding a *wake* over their corpse, become quite significant? If noise and tumult are able to jog a spirit's mind into activity, the custom is certainly a very valuable one!

However, I cannot agree with 'Quæstor Vitæ' that spirits in this condition are 'asleep'; the condition is not accurately described by that term. Dreaming they certainly are, but it is a waking dream; the Ego, alas! is sometimes too wide awake. Undoubtedly there are spirits who remain in a state of utter unconsciousness for long periods of time—the operations of their minds ceasing entirely for the time being. The fact is that the conditions of spirits in Hades—or on the Astral Plane—are of almost illimitable diversity, and, therefore, we cannot be too cautious about running ahead of our facts. Hasty generalisation is an error into which the human mind is very liable to fall.

New York City.

HENRY FORBES.

'SPIRITUALISM IN BIRMINGHAM.'

The friends of Mr. Craddock, at Birmingham, have been holding a few séances with trusty and sympathetic friends. To two of these, one of our well-known London inquirers was invited, but he was able to attend on only one occasion. His report is not, in his own judgment, conclusive, but, as will be seen, he thinks the door is very far from being closed against one who appears to have many devoted supporters. At the same time, it is a thousand pities that Mr. Craddock should ever sit under conditions which are, to say the least of them, extremely unsatisfactory. The report is as follows:—

With regard to Mr. Craddock, it may as well be said at the outset that it is by no means a small fact in his favour that his Birmingham friends are as intelligent, as keen and as earnest-minded a band of inquirers, as one would be likely to find anywhere. They protest that, after long trial of his mediumship, they are convinced of its genuineness.

It is somewhat of a drawback that at Mr. Craddock's séances a great deal of time is occupied between what we may, without offence, call 'the parts'; that almost incessant singing seems to be a necessity; and that the tension from beginning to end has to be maintained.

The results, we are assured, vary much, so far as the 'materialisations' are concerned. On the evening of our visit, the conditions did not seem to be good. It was a warm evening, and twenty people in a rather small back room soon made some of us tired, and perhaps a trifle impatient. Moreover it was the first of the present short series, and it is strongly held that power and convincingness are cumulative, especially if the same persons attend.

Several times, Mr. Craddock came from behind his curtain, apparently entranced: and it was extremely difficult to believe that the shy and nervous young man who went behind the curtain was the conscious performer who came out before it. Some might say it was not possible. But the performances behind the curtain were still more remarkable. There was a great deal said by a voice with a marvellous far-away-ness in it, and, several times, some really lovely and most delicate bits of what one might almost call fairy cornet playing, with the same curious distance and softness in it. If Mr. Craddock consciously did all this, he is an amazing fool to worry and keep poor over this subject. He would easily get engagements in London or the provinces as a most interesting actor and mimic.

The culmination was the 'materialisation' of a turbaned Eastern figure which, however, went but a little way from the curtain, and was even there very poorly seen with the help of one and afterwards two luminous slates which he carried. Those who have stronger reasons to believe in the genuineness of Mr. Craddock could very well accept the genuineness of the appearance which, being very close to the cabinet, we saw, though a stranger would probably have seen no trace of anything but a tiresome and timid imposition. But it had distinct points of interest, for all that.

At the conclusion of the séance, which lasted far too long, Mr. Craddock seemed to be deeply entranced and exhausted.

We had to leave before he regained consciousness, but we are informed that the process was a rather long one.

The main drawback was the total darkness during the whole time occupied by the 'materialisations.' Before that, a small light enabled one to see the medium when brought out and used for speaking.

It certainly seems a pity that Mr. Craddock's mediumship has not been more systematically tested. A series of séances, attended by the same circle, as near as possible, during, say, three months, might produce very useful results.

Previous to the séance in the evening with Mr. Craddock, Mr. Brian Hodgson, an intelligent investigator, with boundless zeal, kindly arranged a séance for us at Mrs. Read's. Mrs. Read has a very remarkable story to tell. Her daughters have practically been mediums all their lives. When quite children they used to play at spirit-writing, with slates which they put, with tiny bits of pencil, under the table cover. In this way, with their hands placed upon the covered slates, writing and drawings were got, it is asserted, as quite common occurrences and as mere childish amusement. It would be interesting to have Mrs. Read's recollections carefully recorded before it is too late. They might possibly show how desirable it is to seriously watch these early inflowings of spirit power, and properly utilise them.

The séance held in the afternoon with the Read family was an extremely simple, pleasant and satisfactory one. We hung a small light curtain at the end of the room nearest to the window, and all sat at a table before it, in the fairly good light of a candle, placed on the mantel shelf. Miss Read, the medium, never went behind the curtain, but sat with the little circle, her hands appearing to be on the table from beginning to end. In a very short time the centre of the curtain (put up in two pieces) slightly opened, showing a hand holding an extremely soft piece of drapery. This we felt again and again. The hand, too, was repeatedly felt. It could grasp and pull with great force. The angle at which it appeared and worked entirely precluded the possibility of deception by any one at the table. Occasionally, too, the hand with a bell or other object, appeared rather high up, perhaps four feet from any one of the sitters' shoulders. During the sitting, we invited the hand to come sufficiently out to take a pencil and write. This was done, in full view, very much reminding us of what used to occur at Mr. Eglinton's séances. The hand wrote freely, and turned over the leaf, to continue the writing on the reverse page. What was written did not communicate anything of personal interest, though some half-dozen initials were appended to the communications.

As a closing experiment, we took the two hands of Miss Read, and completely accounted for the hands of the others; and, under these conditions, the hand came out and vigorously rang a little bell.

Of course, the severe critic's theory would be that some one was smuggled behind the curtain, and that this would account for everything. This theory is beset with improbabilities which it is not necessary to go into, but, luckily, an 'exposure' has disposed of it. On one occasion, a person suddenly deposited upon the hand some cochineal, and this was afterwards found on one of Miss Read's hands. The experienced Spiritualist will quite understand the appearance of the stuff on the medium's hand, and, for our own part, we regard this 'taint' upon the medium as a most fortunate bit of evidence in the family's favour; though this by no means justifies the outrage and bad faith of the cochineal practitioner. We think this cochineal experiment should be tried again in a friendly spirit. It might be made a supreme test, if Miss Read and others sat as they did on the occasion of our visit: the angle at which the hand worked excluding the possibility of deception.

We understand that the phenomena we have described can be produced anywhere, in the presence of Miss Read and her mother. The conditions are so good, the light is so sufficient, the proceedings altogether are so interesting, and the results so striking, that every effort should be made to secure these experiments for the largest possible number of inquirers.

COPIES of 'LIGHT' containing the recent address delivered by Professor Oliver Lodge to the London Spiritualist Alliance, may still be had, 2½d. per copy, post free, from office of 'LIGHT,' 110, St. Martin's-lane, W.C.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Life or Suspended Animation after Death.

SIR,—May I beg Mr. Stevens to forbearingly grant me a respite in replying to his letter? Several other matters claim prior attention, but he will find indirect bearings therein on the problems referred to. The paradoxes arise, I venture to assure him, from the disjointed treatment entailed in journalistic letters, of a system perfectly consistent in itself, but necessarily complex. QUESTOR VITÆ.

The Nature and Functioning of the Ego.

SIR,—In regard to the questions raised from time to time concerning the nature or rather the functioning of the Ego when released from the present state of life, it seems to me that very little knowledge of spirit evolution will be gained either by scientific inquiry or direct impression, until we get clear of the idea that spirit life is one thing and natural life another. It is this misconception of the way in which man in his dual capacity of internal and external manifestation plays his part on the various planes of existence, that makes the tangle in the skein and causes the difficulties that continually present themselves.

The embryo Spiritualist reads of the wonders of the subjective mind, and the power and effect of suggestion, and no longer believes it to be a spirit entity speaking through the sensitive; and he may be right in his supposition without detracting one iota from the fact of spirit return. Much of the mystery would be made clear if we could get away from the erroneous idea that sub-conscious action is anything more than a phase of mind, and not itself a state of existence.

Internal and external, negative and positive, ideal and real, are the scales that balance the forces of the soul and make it possible for that soul to exist through all progressive states, and the passing into another world is not the passing into subjectivity which is a purely negative state, incapable of sustaining life apart from the counterpoise of positive and external expression, but a state of being differing in quality only, and here as elsewhere the functioning of the Ego is the same.

What we have to do is to recognise that other than mortals have material existence and positive minds by which they, under suitable conditions, and when no counteracting or opposing suggestion is present to prevent, exercise control over the voluntary actions of susceptible people, inducing in them the negative state by which they become responsive to the psychic vibration set up.

It is most essential that we should have a better knowledge of the law of suggestion and, but that we have already taken up enough of your valuable space, much could be said on the lax method of investigation in the séance room, which is doing so much harm to the cause of Spiritualism.

46, Regent's-square, W.C.

E. CONSTANCE.

An Appeal for a Persecuted Spiritualist.

SIR,—May I make an application to the best feelings of your readers on behalf of J. Hocker, 33, Henry-street, St. John's Wood, now past seventy? He was one of the 'Old Guard' in Marylebone, when Spiritualism was more maligned than now. His good wife, now departed some years, slain by a terrible cancer, was a good clairvoyant medium and enlightened not a few in the little back parlour of the shoemaker's shop, in Henry-street, without fee or reward, and drew down torrents of abuse from the ignorant and bigoted inhabitants of that district. Mr. J. Burns and the still hale Dr. Wilkinson were both well acquainted with the brave pair. Mr. J. Hocker has for years been endeavouring to obtain votes to enable him to enter the District Almshouses but such is the bigotry of many in that benighted locality that they openly aver their determination that he shall never enter there, although an old ratepayer. His chief offence appears undoubtedly to be the combat he has unceasingly waged against superstition and bigotry. He is now afflicted with incipient cataract, which we hope to cure or alleviate by improved homœopathic methods. His trade has fallen off. Stock he has none. The lodgers, as poor as himself, are faulty in paying, and he is in daily fear of being turned into the street.

C. DELOLME.

2, Beacon House, Hemstall-road, West Hampstead.

'Salted with Fire.'

SIR,—May I venture a word of comment regarding 'Salted with Fire' so interestingly alluded to in your last issue? It is only with the question 'have his remarks any meaning at all?' that I wish very briefly to deal. It would be presumptuous and absurd for me to seek to express the meaning of your medical correspondent, but concerning the quotation from the New Testament (Mark ix. 49), the amended version of which reads 'Every sacrifice shall be salted *for* fire,' may it not reasonably be supposed that the true significance of the passage is that all discipline, however painful in the future state, as well as in the present life, is clearly intended not to destroy but to save? The fire would consume were it not for the salt with which the sacrifice is seasoned, but the purpose of the salt is to preserve. Let your many thoughtful readers ponder the nature and uses of fire, and remembering that illumination and purification are the two ideas most prominently connected with the flame, may we not fairly regard the light as symbolical of wisdom and the heat as typical of love? 'Our God is a consuming fire,' and 'When thou passest through the fire I will be with thee' clearly suggest the beautiful, reasonable doctrine of purification and preservation as accomplished through the *salting for* fire, as your correspondent so intelligently translates the passage in dispute.

W. J. COLVILLE.

'Spirit People in Our Midst.'

SIR,—'Inquirer' asks what evidence we have of the activity of spirit people in our midst, and I reply, precisely the same evidence as we possess of the activity of 'Inquirer.' We have *heard* of him through the medium of 'LIGHT,' and in the absence of any sufficient reason to the contrary, we assume him to exist somehow and somewhere. The evidence of the activity of spirit people, however, far exceeds this. The evidence of 'control,' 'obsession,' 'direct voices,' 'direct writing,' 'direct painting,' and 'psychic photography,' all *prove* the activity of spirit people, so called to distinguish them from persons still clothed with a body of flesh. Should 'Inquirer' urge his ignorance of, and unbelief in, all these varied phenomena, I can only advise him to study the subject before he commits himself to pronouncing upon it. It may save him much mortification later on. Assuming the 'activity' to be real, 'Inquirer' wishes to know the 'object' of it, and the answer is, to teach, to comfort, and to fulfil, briefly indicated as follows:—

1. To prove man's survival of death.
2. To testify to the persistence of characteristics.
3. To upset the assumptions of the materialist.
4. To enlarge our mental horizon.
5. To show the error of much which passes for truth.
6. To deepen our confidence in an Unseen Father.
7. To confirm Paul's teaching as to spiritual gifts.
8. To stimulate our spiritual aspirations.
9. To uphold the testimony of the ages.
10. To redeem mankind from the lower self.
11. To comfort those that mourn.
12. To fulfil the promise of Christ.

BIDSTON.

Miss 'X' on 'Psychical Research in the Victorian Era.'

SIR,—The July number of 'Borderland' has just been issued, and in it Miss 'X' gives a sketch of the progress made by Psychical Researchers during the Victorian Era. On the whole it is accurate and fair, but one or two statements call for explanation or rectification. I will take them as they come. On p. 250 we read, 'One ought to discriminate between the faults of Spiritualism and those of Spiritualists,' to which let it be added, 'and those of opponents' since they also have to be reckoned with.

A little further down, on the same page, we come to the announcement that 'Spiritualism has lost the social and intellectual status to which at one period it attained.' This may be safely denied, and the exact opposite asserted to be true. It is a little awkward that this declaration should appear in the present number of Mr. Stead's widely-read journal, because the first paragraph in this quarter's 'Borderland' is headed, 'The Queen as Borderlander,' while the next one tells us 'why it is not avowed.' Surely Miss 'X' must know by this time that it is entirely owing to the brutal derision and suspicion of non-believers that Spiritualism has lost, not its adherents, but the benefit which accrues from open confession of adherence

to its principles—a grievous loss, and one continually deplored, but one solely due to *the faults of our opponents*.

Again, on p. 250 Miss 'X' 'does not wonder that Spiritualist literature is not better, but that it is not worse, considering how infinitely more might be done for the Cause by the friends who should be its supporters.' This is a little hard, for Miss 'X' must be aware that our literature is treated abominably by the Press and librarians. Writers on Spiritualism can rarely find a publisher to produce their work except at the entire expense of the author, and then at every possible disadvantage. We are boycotted, and boycotted books are not very likely to circulate freely; so not only are large returns out of the question, but financial loss may confidently be expected. Consequently, these are not the books which publishers *push*; and when reviewing time comes round, what happens? With but few exceptions, the book is either slated or ignored. The slating does the least amount of harm, since it is an advertisement, and the voice of the critic is but lightly esteemed. The encouragement to spend money in this way, then, is not excessive, and yet books dealing with our subject are steadily on the increase. 'Our courage,' Miss 'X' laments, 'does not rise to the point of permitting the publication of a list of the members of the Alliance,' and here it may be stated that this irregularity has been forced upon us by our *opponents*, but that its removal has already been mooted. There is, however, no other cause for the 'Secret Society' air of the Alliance which Miss 'X' complains of, but the lack of decently civil treatment at the hands of non-Spiritualists.

Still, on the same page, 250, we come to a really valuable suggestion by Miss 'X': 'If even those persons whose influence in the Society for Psychical Research is tending in the direction of Spiritualism would betake themselves honestly to the group to which they belong, the group which has definite views to support and is not merely one of research, it might be considerably to the advantage of both.' Of this there can be no manner of doubt. Our strength is not waning, but were it so, the fault would be found to lie chiefly with those who ought to be with us, but are not. On p. 252 Miss 'X' says: 'It is of no use to disguise or explain away the fact that whatever may be the special mechanism which goes to make a sensitive, the machinery will *never work at its best* under the observation of those avowedly sceptical or even critical.' In face of this very well known fact, is it not somewhat futile to recommend our adoption of those 'improved methods' of investigation for which the Society for Psychical Research takes such credit to itself? We cannot admit that we are as a body one whit less intelligent, less honest, or less careful than the members of the Society for Psychical Research. The only difference is that we include in our ranks a great many humble, uneducated disciples. The humble workers, however, are not to be despised, since to their efforts is largely due the vitality of Spiritualism to-day. The poor man with no social position to lose, has boldly proclaimed that which the educated Peters of the world have thought prudent to deny! That error should have entered largely into the methods and conclusions of the early investigators was inevitable. What branch of study can be mastered straight off? If in any connection error is excusable, it is in the investigation of this complex and far-reaching subject of modern Spiritualism. It is, therefore, a matter for congratulation to discover that some of the members of the Society for Psychical Research are gradually coming to accept the same explanation of *part* of our phenomena, as was eagerly embraced by the earliest and least lettered of investigators, as it goes to re-establish that confidence in the worth of our five senses which recent teaching has sought to undermine.

In commenting upon the constitution of the Alliance, Miss 'X' remarks that the Spiritualist's interpretation of the phenomena is not insisted on, and she refers to the notice as it *used* to run. The wording was, however, altered some months ago, and is now as follows:—

This Alliance has been formed for the purpose of uniting together persons interested in the study of psychical or spiritualistic phenomena, *which throw fresh light on the nature of man, and reveal him as surviving the change of death.*

Having then proved to our satisfaction the all-important reality of a future life, we are naturally anxious to learn more, and in this hope continue to *observe* phenomena. We no longer seek to *test* it, except on behalf of inquirers, or in the event of a medium being open to suspicion; but 'medium' with us is not synonymous with 'suspect.' It is this ready and cruel

assumption on the part of non-Spiritualists, which does so much to retard both their own advancement and the advancement of what is equally precious to all really progressive minds, viz., Truth.

BIDSTON.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last (morning and evening) Mrs. E. W. Wallis occupied our platform. Notwithstanding the heat of the weather, we had good audiences, and all expressed themselves well pleased with the day's services. Next Sunday morning, Mr. G. Harris; evening, Mrs. E. G. Sadler.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mr. Weedemeyer delivered an excellent address on 'Capital Punishment,' which was greatly appreciated by a large audience. Next Thursday, at 8 p.m., developing class; Sunday evening next, at 7 p.m., Mr. and Mrs. Barrett.—E.S.W.

CARLISLE.—TEMPERANCE HALL.—Mr. G. H. Bibbings, B.A., who was passing through Carlisle, northwards, gave us an eloquent and forcible lecture on 'Spiritualism as a Movement'; the control delighting the attentive audience with grand elocution and noble language. It was altogether a splendid intellectual effort.—J. CARTNER, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones conducting, Mr. Kinsman read part of a lecture by Gerald Massey on 'Spiritualism and Science,' followed by addresses from Messrs. Jones, Valentine, Emms; and also by Mrs. Jones and Mrs. Emms, under control. Sunday next, in the park, at 11.15 a.m.; at the hall, 7 p.m.—T.B.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, STRATFORD.—On Thursday in last week Mr. Grant gave us an excellent address, and a discussion followed. On Sunday last Mr. Callick gave us a short address on 'Spiritualism and Prejudice,' and Mr. Gozzett also spoke. Next Sunday, at 6.45 p.m., M. J. J. Morse. On Sunday, 22nd inst., Mr. J. A. Butcher, trance medium.—WILLIAM A. RENFREE, Sec.

MERTHYR SPIRITUALISTS' SOCIETY.—On the 1st inst. Mr. G. H. Bibbings, B.A., delivered two grand discourses on 'Opposition to Spiritualism Examined' and 'The World's Love Age.' On the 8th inst. Mr. Walter Howell, another fine speaker, spoke on 'Spiritualism as a Destructive and Constructive System' and 'Beyond the Valley of Shadows.' The discourses were real intellectual treats. Our orthodox friends must feel amazed at such beautiful teachings. Our new hall was well filled both evenings.—W.M.H.

BATTERSEA PARK OPEN-AIR WORK.—On the 1st inst. Mr. Veitch was with us all day. In the afternoon, while dealing with magnetic healing, he was requested to put his powers to the test. Two gentlemen in the crowd had the toothache and were publicly healed. Their astonishment when the pain left them was most amusing. On August 8th Mr. H. Boddington addressed the meeting; interesting questions followed. Next Sunday, at 3.30 p.m. and 6.30 p.m., near the band stand, the usual workers.—A.E.B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday, August 1st, Mr. Veitch gave a splendid address upon 'Psychometry.' The methods of development were explained and illustrated by personal experiences. On August 8th Mr. H. Boddington dealt with 'Conditions of Growth in Spirit Life.' An interested audience showed its appreciation by the tenor of its questionings. Next Sunday, at 8 p.m., Mrs. Boddington, on 'The Value of Experience'; Thursday, at 8 p.m., Mr. Peters, psychometry. No admission after 8.30 p.m.—A.E.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last Mr. Peters gave a number of interesting psychometric readings from various articles sent to the platform, proving by their accuracy the marvellous powers of psychometry which this gifted young medium possesses. Next Sunday, at 11.15 a.m., public circle; 3 p.m., children's Lyceum; 6.30 p.m., W. E. Long. On Sunday, August 22nd, a special service will be held to commemorate the growth of the mission, when the platform will be occupied by Mrs. Bliss at 6.30 p.m. Early attendance will be necessary on that occasion.—W. E. LONG.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie received a hearty welcome home from a numerous audience, who manifested their warm appreciation of a short inspirational address on 'The Conduct of Spiritualists.' Suitable conditions once again prevailed, when 'Sunshine,' Miss MacCreadie's Indian spirit-friend, gave some twenty-seven clairvoyant descriptions; upwards of twenty being immediately recognised, and two more subsequently pro-

nounced correct. Some unmistakable evidence of the nearness of relatives of several members of the audience was given by means of characteristic messages, the writer being told of these at the conclusion of the meeting. Much inquiry was aroused by this efficiently conducted meeting, 'Sunshine' showing herself quite able to keep a thorough hold of her audience. Next Sunday, at 7 p.m., Geo. Horatio Bibbings, B.A., trance address; subject: 'Eternal Upwardness.' Soloist, Miss Annie Hughes.—L. H.

STRATFORD AND FOREST GATE SPIRITUALISTS.—These have re-organised themselves as a body, in order to cope with creditable aspirations for progress and expansion, and to secure complete unity of purpose and operation; and the name of the organisation has been changed from the Stratford Society of Spiritualists to the East London Spiritualists' Association. The re-organisation scheme, carried out, gives a central executive composed of representatives from any number of centres, with equal authority for each, because with equal voting power on the executive, and with equal responsibility for each because of a central fund for all under the control of all; and it permits of an indefinite expansion of its operations alone, or in combination with other Spiritualist bodies similarly constituted. We regret we have not space to give details of the scheme, but it seems practicable, and we are told that it is highly acceptable in the part of London where it has had its origin. Any information respecting it will be gladly given by Mr. T. R. McCallum (the secretary of the executive), 23, Keogh-road, Stratford.

FOREST GATE SPIRITUALISTS.—The Forest Gate centre of the East London Spiritualists' Association (a development and expansion of the Stratford Society of Spiritualists) had an exciting time on Sunday. The chief source of this was the challenge issued, at the open-air meeting of the previous Sunday, by Mr. Glynn Grant, the president of the association, to the Rev. Mr. Skinner, of the Forest Gate Congregationalists, to a public debate for substantiation of a public assertion by the reverend gentleman that Spiritualism is of 'the Devil,' with a risk of a £5 contribution to the West Ham Hospital. A written reply to the challenge had been received from Mr. Skinner by Mr. Grant, and this the latter read in public. Mr. Skinner did not accept the challenge, because *cui bono*? But he wrote a courteous letter. At the same time he made the position he had taken up more vulnerable than ever, and this was kept effectively in view by Mr. Grant at a large evening meeting in the hall, of the Centre over which he presided. In the matter, the local Press has opened its columns, and other kindred co-temporaneous facts speak well for Spiritualism. At the same meeting the guides of Mr. W. Ronald Brailey discoursed on 'The Plan of Salvation,' and made much further headway in the work of demolition which at this side of London particularly they have taken in hand. The choir, under Mrs. Ronald Brailey, brightened the proceedings with special contributions; and Mrs. Brailey again delighted with solo singing. In the morning clairvoyance was explained from the spirit side in singularly lucid fashion, and in the afternoon the Lyceum, under Mr. Williamson, had another accession of membership.

THE MARYLEBONE ASSOCIATION.

On Saturday last a garden party was held at Lilian Villa, Holder's-hill, Hendon, the residence of Mr. T. Everitt, the President of the Marylebone Association, at which the officers and members of the association were present. The guests were received by Mr. and Mrs. Everitt, and after the customary greetings, proceeded to ramble about the grounds, inspecting the display of flowers and fruit afforded by the gardens, vinery, and greenhouses. The party then sat down to tea, which was set out on the lawn, and the repast was followed by dancing and other pastimes, after which the friends dispersed, having spent a very pleasant evening. Amongst those present were Mr. W. T. Cooper (vice-president) and Mrs. Cooper, Mr. A. J. Sutton (treasurer), Miss Butterworth (choir mistress), and Mr. Leigh Hunt (secretary), Mr., Mrs., and Miss Kreuger, Mr. J. J. Morse and Mrs. Morse, Mr. and Miss Hughes, Mrs. Fell, Mr. and Mrs. Wilsher, Mr. and Mrs. Mason, Mr. Dand, Mrs. Bell, Mrs. Butterworth, Mr. F. Butterworth, Miss Dickie, Miss Rowan Vincent, and others.

TO CORRESPONDENTS.

C. Y. L.—C. C. M. has been away from home, but we believe that he will reply to your letter at some length in an early number.

LIKE the sound of bells at night, breaking the silence only to lead the spirit into deeper peace. Like a leaden cloud at morn, rising in grey twilight to hang as a golden mist before the furnace of the sun. Like the dull, deep pain of one who sits in an empty room watching the shadows of the firelight, full of memories. Like the plaint of souls that are wasted with sighing, like pæans of exalted praise: like sudden songs from the open gates of Paradise—so is music.—REV. H. B. HAWES, M.A.